

Society, some of whom traverse France in every direction, while others preach the pure word of life in the midst of Roman darkness, prove themselves to be men rarely endowed by Heaven for this important work. The blessing of God wonderfully accompanies their labors. The Report will make a deep impression on the pious wherever it is read, and secure to the Society a yet more general and effective co-operation, in the contributions, and labors, and prayers, of all who seek the salvation of men. Look at the rapid progress of the Society thus far. During the first year it employed 6 laborers; in the second 17; in the third, 33; and in the fourth, just closed, 43; viz. 14 ministers, 9 evangelists, 9 teachers, and 12 colporteurs (peddlars). Expenditures of the year about \$11,000, leaving the Society more than \$1000 in debt. At this the Committee are far from being discouraged. The debt says in language not to be misunderstood, that the Society has more work before it than it has the means to perform, and appeals most eloquently to all its friends to sustain and aid it with a yet more liberal and zealous co-operation. What this Society needs, says the Report, in order, with the blessing of God, to make the most rapid progress, is, that every friend should aid by praying for it, by collecting for it, and by becoming, each according to his circumstances and means, a zealous and faithful evangelist.

Professor Merle d'Aubigne, delegate from the Geneva Evangelical Society, addressed the assembly in an eloquent and impressive speech, and was followed by several others. The exercises were then closed with prayer and singing. It was a season to do the soul good. Every one felt that the blessing of God attended all this great work, and rested upon the meeting.

LETTER TO A CONVICT.

The following most affecting letter was written by a daughter to her father, a convict in the Massachusetts State Prison. It was read by Rev. Mr. Curtis, chaplain of the prison, at the public meeting of the Prison Discipline Society, in this city, in May last; and it is through his politeness that we are now furnished with a copy for publication.—*Rev. Mag.*

My Dear Father.—With mingled emotions I sit down to write to you. But what can I say, that will be either interesting or profitable to you? To tell you that I love you,—that I feel a deep concern for your temporal and spiritual welfare,—that I would willingly forego any enjoyment, or make any sacrifice, counting it my joy thus to do, if I could but see you restored to the peace and happiness you once knew, would only be to repeat what I have many times said. A flood of unutterable thought and indescribable feeling pours over me whenever I attempt to address you. My mind is crowded with recollections of the past—of the dear friends who have departed, and of the future. I have no wish to harrow up your feelings, or revert to past scenes where you are concerned; for it will avail nothing; and I would not, for the world, add one pang to your misery.

No, my dearest father, I love you too well; and if in any correspondence with you, I ever say anything to wound your feelings, be assured it is not intentional.

"The traitors, through error, wound our rest." I have had occasion, many times, during my past life, to adopt this language; for, a single remark, which, in the mind of the individual who uttered it, had no bearing whatever on the situation of our family, his attentions in company, undelivered a seed of contention and feeling, which has almost overwhelmed me. But I will not fully communicate my feelings to you—no, not to any other person; for I feel that no living being can fully sympathize with me.

The question has continually agitated my mind ever since I visited you, what can I do to lessen your misery by restoring you to peace of conscience—thereby rendering your whole life peaceful and happy one; and I know of no way in which I can do it, but by pointing you to the Saviour of sinners. If you have not already submitted yourself to Him, O be persuaded to do it now. Delay it not till to-morrow. To-morrow's sun may never shine upon you; and if it should, there is nothing ground by delay. Look to Christ as your only source of consolation and hope. You, my dear father, as well as myself, have sought happiness from those sources and those objects wherein we thought it treasured up; and just at the moment when we thought ourselves ready to grasp the coveted goal, we found that we were pursuing a phantom, and that the path we were treading was a deceitful shadow. We have toiled for we "know not what." Have we not seen the folly of such a course? I trust I have—I hope my father has—that he now casts his all on his Saviour, who bids us come just as we are, weary and heavy laden—needing and helpless. O may this letter find you resting in the pardoning mercy of a forgiving God.

I want to think of you as a Christian. I want to feel that your solitary abode is illuminated by the cheering light which beams from the Sun of Righteousness, and that your heart is warmed by its gracious influences. You have, in your present situation, very favorable opportunities for meditation and prayer. You have your Bible, the preached gospel—and daily moral and religious instruction. Heaven's choicest gifts you now enjoy. Do you not daily raise your voice in thanksgiving to the Author of all the blessings you enjoy? I trust you do. You have not sunk down into gratitude to Him who has preserved you through all the vicissitudes of your past life? "O magnify the Lord with me, and let us exalt his name together," far his goodness. Surely he has not rewarded us according to our iniquities. Amid all our afflictions can we not say, "Goodness and mercy have followed us all the days of our life." We certainly, after all, have been a family blessed of heaven; and now may we live as those who are blessed should live. On eternity—a boundless eternity let our eyes fix; for this is but a life of dreams and shadows—a passing scene; it will soon vanish with all its pains and pleasures. We, my dear father, have found a temporary separation painful indeed—but what is this, compared with an eternal separation? Oh the thought of an eternal separation!

But how blessed to think of a reunion in that world, where pilgrims roam no more; where earth's partings are known no more; where sorrow's tears are never shed! Our ideas of heaven are, doubtless, very imperfect; but it is enough that we know, there is, there, fullness of joy and pleasures for evermore. "Fullness of joy;" then there is no room for mixture—no room for alloy—pleasures for evermore; then they will never fade, never pass away. In answer to this, you will not inform us of the true state of your feelings, at this time. How does the law of God appear to you—the way of salvation as revealed in the word of truth? Are you happy in the consideration that you are in the hands of the great God, whose power is unlimited, whose knowledge is unsearchable, and whose ways are past finding out?

My visit at the prison I consider one of the most interesting events of my life. I only wish that it could have been repeated. It was a source of much consolation to me, to find you so comfortably situated; to find your temporal wants so well supplied; but above all, to find you in the enjoyment of so many spiritual blessings. I shall always remember the warm and kind words which you spoke to me, and the kindness they showed me while there. I trust you are not indifferent to your counsel and instruction; and that you will ever yield a cheerful obedience to all the regulations. I should think the prison under the very best regulations, both physical and moral.

I should have left you better satisfied, could I have been permitted to take your hand, and to give you the parting embrace—O I do hope

to meet you under different circumstances. Should you be once more restored to our circle, our cup of temporal blessings would be full. We would ask no more. If life be spared till the expiration of your sentence, may not this joy be ours?

And now, dear father, with a full heart, I must leave you. I feel very grateful for the privilege of writing you. O what would I not give for one day's conversation! I would willingly spend it in prison, were it consistent with the laws of the institution.

You will receive this, full of love, from your daughter,

BOSTON RECORDER.

Friday, August 4, 1837.

FOREIGN CORRESPONDENCE.

London, June 1, 1837.

My DEAR SIR,—Mr. Kirk has earned a name in the "Great Metropolis," both as a platform speaker and a preacher. He has preached to very large congregations on the Sabbath. On a week day evening he gave a full and interesting account of benevolent operations in the United States, occupying two hours, to a very attentive audience in Albany Chapel. A minister remarked to me that if Mr. K. could go through the length and breadth of England, and visit the dissenting churches, he would be doing an invaluable service. The circumstances in which he has found himself placed here have been most happily adapted to draw him out in all the expansiveness and ardor of his heart. Having just come out from the divided and belligerent camp of Presbyterianism in America, he finds himself among a band whose order, harmony and undivided affection, furnish a better evidence of its belonging to the army of the Lord of Hosts, than any thing which seems to be at present resulting from the discipline of Synods and Presbyteries. Happily but little is said here as yet, about "New Divinity" and "Old Divinity." Ministers are content to feed their flocks with the simple and intelligible doctrines of the gospel, without perplexing them with subtle and refined speculations about the extent of Adam's theological knowledge, or the manner of our connection with him in the consequences of the fall. There is injury and oppression from without, but within there is concord and peace. Such a state of things could not fail to animate Mr. K. He has given full utterance to his feelings, and has met a warm response in every pious bosom. There have been no whisperings, or armises, or suspicions to poison the fountains of Christian affection. No one has thought of inquiring whether Mr. Kirk was a new measure man or not, whether he belonged to the new school or the old school, whether he adopted this or that view of the prayer of faith. There is no jealousy of the transatlantic churches, but if in any respect their entire freedom from political grievances has given them the advantage, and suffered the genius of Christianity add fewer obstacles to move onward to more enlarged results, there is a desire, I will not say to catch the same spirit, for it is already here, but to have it unfold into all its varied and exuberant fulness, however embarrassed and retarded by difficulties.

These difficulties must be understood in order to appreciate the spirit and character of the dissenting churches in England. He that judges them by a comparison in all points with the churches of America, acts inconsistently with justice or philosophy. The character of a man, or the character of a people, can be correctly appreciated only when viewed in connection with the circumstances and the history of the people or the man. One of the most delightful emotions I have felt in the Father-land, has been produced by the recognition of the spirit of the Puritans, which is in fact the mighty energy that is this moment moving forward the most important revolution this country has ever known, a revolution of mind. Possibly, he who could trace with the eye of a philosopher, the comparative results of the same principles and the same spirit in England and America since the days of Elizabeth, and Bancroft and Parker and Whitgift, could be at a loss to determine on which side of the Atlantic these results are most wonderful, most worthy of adoration. For he would remember, while comparing them, that the trees of the forest are less formidable than the pride of power, and even the fecundity of wild savages is less to be dreaded than the softness of courts. One of the most prominent traits in the religious character of the dissenters, is a manly courage, which is developed quite as strikingly in individuals as in the mass. *Despondency and fear* are words that seem to have no place in their vocabulary. Only convince them that a thing ought to be done, and the next step is to do it. The reason is obvious. Their very existence for two centuries has been a daily and constant discipline of courage, and instead of being broken it has constantly gathered strength. The education of dissenting ministers is a conflict from first to last, with obstacles, and discouragements, and humiliating circumstances. It was very natural for a mind like John Foster's, trained in such a school, to say, "difficulties is a stimulus and a triumph to a strong spirit; the joys of conquest are the joys of war."

Of all the meetings which have just been held in London, no one excited so much interest and attracted such a crowd as that of the London Missionary Society. It is delightful to see how strong a hold this object has in the affections of the Christian community. The sums raised by some of the dissenting churches in London during the past year, and those not the most wealthy, were truly magnificent. I believe the dissenting Churches of England, as a body, expend more largely of their substance to promote the cause of the Redeemer abroad, than they do to forward their own interests at home. Indeed I have been often surprised, that with so little organized effort to provide for their own wants, they prosper so well and increase so fast. They love the missionary enterprise, and when sickness or any other sufficient cause brings their missionaries back for a season to their native land, they are received with a cordiality and treated with a degree of kindness, that may well make it harder to go away the second time than it was to go at first. It so happens that an unusually large number are at home just now. Some are expecting soon to leave England to return to their stations; some are so broken down in health, as to have little hopes of being able to go out again, and some are very usefully employed in visiting the churches, and obtaining young missionaries and funds. Mr. Knill has a most astonishing success in awakening the sympathies of people. The secret of it seems to be his simplicity and hearty devotion to his object. I was at a dinner party in London a few days since, when Mr. Knill was present, and after making many inquiries respecting America, he asked me if I knew such a place as *Haverhill*, and if I had ever been acquainted with any of Harriet Newell's friends. He said he was very deeply interested in reading her memoir several years ago, when he first devoted himself to the missionary work. He left London one morning by stage coach to go to Gosport, a hundred miles distant, and took with him to read on the way, the

Memoir of Harriet Newell. And he read and wept, and wept and read all day, and the word *Haverhill*, rung in his ears for a long time afterward. * * *

I understood yesterday, that Mr. George Thompson, was to deliver a lecture in the evening in Dr. Price's chapel at Devonshire Square in London, on "Slavery in America," and never having heard him, I determined to improve the opportunity. I was told by the friend who accompanied me that we should without doubt be obliged to stand up all the evening, as we started only in season to reach the place a few minutes before the hour appointed. I was rather surprised therefore to find so few assembled that we were at liberty to choose a seat in any part of the chapel. The house would seat seven hundred, and at half an hour beyond the time, there were from four to five hundred collected, and after the singing of a hymn, Mr. Thompson entered the pulpit, and read with some passing comments the fifty eighth chapter of Isaiah. He then proceeded directly to the discussion of "Slavery in America," and treated us to a salutary talk of about two hours. As his story was an old one, and people had not manifested their desire to hear it once more by filling the chapel to overflowing, it was evidently very hard work, and he scarcely succeeded in working his feelings up to a sufficient degree, to say a severe thing at all. He read a letter which he had received from Mr. Arthur Tappan, expressing gratitude for the countenance and co-operation of British Christians in general, and Mr. Thompson, in particular, in vindicating the rights of the oppressed in America; told us when and at what expense we might obtain Dr. Price's Periodical publication, entitled *Slavery in America*; informed us that the British community are about to be agitated again on the subject of slavery in the West Indies, and closed the meeting. Some were very much dissatisfied, because he did not give America a good drubbing; but people here are beginning to think that slavery in America is too serious an evil to be speedily overthrown by the wit and sarcasms of a popular declaimer three thousand miles off. There is a growing conviction that the subject has not been understood in England, and a growing desire to know all the truth. There is a willingness to look at the evil as it is, to understand and admit its peculiar difficulties; and these peculiar difficulties are found to be vastly different from the peculiar difficulties of West Indian slavery, and vastly greater. It is truly astonishing and almost incredible to how great an extent enormous and false notions prevail with respect to the sentiments and conduct of good men at the north, the character and design and operations of the Colonization Society, and indeed every thing connected with the subject of slavery in the United States. In conversation with a gentleman after Mr. Thompson's lecture, the Colonization Society happened to be mentioned, and he remarked that he regarded it as one of the most iniquitous and cruel organizations that ever existed, designed as it was to *sunder by force* the most tender ties of natural relationship, and *compel* the poor slaves to emigrate far away from the home of their childhood. In reply I gave him briefly the history of the Society and of its operations, expressing at the same time my conviction of its inadequacy to the removal of slavery, and my impression that some men at the South had favored it from wicked motives. He expressed great surprise, and observed that he had never read any thing on the subject, but had received his impression from Mr. Thompson's lectures.

Another very intelligent individual, and for whom I have the highest regard, asked me if the colonists were free in Africa, or still remained in bondage there. Yours very truly, J. C. BOWELL.

SEPTEMBER 1st, 1837.

The General Association of Massachusetts, at their late meeting in North-Brookfield recommended to all the churches within their bounds, the observance of the first day of September, as a season of united fasting and prayer—in view of the present condition of our country, of the church and the world.

The Norfolk Association, at their meeting July 25th, voted, that they approved of the Resolution of the General Association.—We presume that the day will be every where throughout the Commonwealth—no man now how much more extensively—observed in the manner, and we hope, in the spirit, indicated by the Resolution.

The Meeting of Congress occurs on the Monday following—and the session commences, in circumstances of unenvied interest. However great may be the amount of the collected wisdom and energy of the country, it will avail us nothing without the special blessing of heaven. It is not in man that walketh to direct his steps. We are involved in difficulties from which no arm can lead us forth in safety, except the arm that guided Israel across the Red Sea. And those difficulties, we have procured unto ourselves. We may impute them to our rulers, to the madness, and folly and crime of those in place, or of those out of place; still they are of our own procuring. We are a sinful people. Because of swearing, and lying, and Sabbath breaking, and fraud, and oppression, and cruelty, the land mourneth. If our rulers are corrupt, God give us such rulers for our punishment, and the great name of the nation is undoubtedly corrupt enough to justify any measure of divine judgment, up to total extinction.

We cannot here dwell on the black catalogue of our national sins. They are sufficiently numerous and open to all men. Nor can we lay one parcel of them on the shoulders of one class of men, and send them away into the wilderness, and another parcel on the shoulders of another class of men, and plunge them into the depths of the sea; we must take every man his burden, and carry it to the Lord, and lay it at his feet, with tears flowing, and hearts breaking, and prayers following—"Lord save, or we perish." There is no help for us in any other way. And that the churches may do this, the Pastors must explain to them their duty previously, lay open to their view the modes and the extent of their own participation in the general iniquity, and leave off dealing out charges of wickedness against the nation as a whole, or against parts of the nation, while they neglect to rouse up the monitor in every man's bosom, and pour the thunder on every man's ear. "THOU ART THE MAN." Ministers may preach on "Moral reform," or on the "evils of Slavery," and the duty of "mediate emancipation," or on the "horrors of war," or on "Temperance and Intemperance," or on the "profanation of the Sabbath," or on the wickedness of speculation, *alias*, gambling, ever so eloquently, and ever so learnedly, and ever so Scripturally, but if through want of direct and pungent application they leave room for their hearers to say, "O that these wretched haunts of licentiousness in our great cities were broken up!" "O that all the drunkards slavedrivers at the south might first have the tables turned upon them!" "O that all the drunkards were driven from the land, and the distillers thrown into their own vats!" "O that those Sabbath breakers might be arrested by the vengeful arm they defy!" and those wicked speculators be snared in the work of their own hands; and thus the land be purged

from its defilements;" then we say, no good is done. Days of fasting are of no use; when improved to awaken hostile sentiments toward our fellow men, however guilty they may be; they are useful only, when made instrumental of arousing conscience, of turning the eye inward, and exciting sentiments of self-loathing.

It is to most devoutly hoped, that the spirit of grace and supplication may descend on Zion, and that the appointed day of humiliation may be observed holly; that the whole church may prostrate herself before an offended God, and in the spirit of deep abasement, deprecate the judgments that now rest on her, and on the country, and those also that impend over us. Let our rulers be remembered specially, and affectionately too at the throne of grace; for whether or not they deserve our indignation, they certainly deserve our compassion and our help. If they violate our Sabbaths, they do it as they believe at the call of the nation; they consider it a popular measure; and as they consider it, so it is. It is the nation, the whole country that is in fault, not our rulers alone. And what act of folly or wickedness have our rulers committed at any time, which the great mass of our fellow citizens have not approved!

The church herself is in fault. The purity of her doctrines has been maintained. The strictness of her discipline has been abandoned. The fervor of her devotions has abated. She has not lifted her warning voice loud enough, nor planted herself in the breaches of her walls firmly enough; nor called upon Jehovah for help, earnestly enough. There is fearful guilt in her own bosom.

Where is the brotherly love that once adorned the birthplace of the saints; where the zeal of our Puritan fathers for the hallowed institutions of religion; where their heroic boldness and noble consistency in defence of religious liberty and the rights of conscience; and where, their uncompromising opposition to infidelity in its "cost of many colors," and to vice and crime in their multitudinous forms? Has not their spirit departed? Is not the church now settled on her lees, conformed to the world in her habits and customs, afraid of the charge of singularity, ready to succumb to the usurpations of the "god of this world," and allow her sons and daughters to revel in the scenes of the ball room, to frequent the synagogues of Satan, and to debase the Lord's day to purposes of amusement or gain?

Surely, there is enough in Zion herself to call for the deepest humiliation before God. And we hope the appointed day of her "fasting and prayer," will call forth her ingenuous and penitent confessions, her strong crying and tears, her resolutions of reform, and awakened zeal in the service of the Lord, and all those fruits of repentance which are necessary to convince an unbelieving world, that she is "chosen of God and precious." Then will great and lasting benefits result to the world and herself from the proposed act of public humiliation.

DESCENDANTS OF LUTHER.

Extract of a Letter from Germany.

Translated from the *Archives du Christianisme*, for the Boston Recorder.

Mr. Karl Reinthaler, a disciple of him who went about doing good, struck by the abandonment and misery, both physical and moral, of a multitude of poor and orphan children, founded nearly 20 years since, at Erfurt, an institution for their relief. Like all works of this kind, whose motive is the love of God, and whose aim the temporal and spiritual good of absent and ignorant beings, this had its "small beginnings." Mr. Reinthaler, with no other resources than his filial confidence in that God of whom we ask "our daily bread," collected around him some poor children of both sexes, gave them a home, and provided them with the necessities of life. He afterwards placed them, according to their physical and intellectual capacities, with respectable mechanics that they might learn a trade. On the Sabbath, he met them all in a hall of the orphan institution at Erfurt, where he conversed with them as a father with his children, and gave them, in a simple and familiar manner, those instructions and encouragements which they needed.

This hall was situated exactly beneath the cell, which was formerly occupied by the young Martin Luther. But Mr. Reinthaler and his work of benevolence were soon to have a more intimate connection with that venerable cloister of the Augustines, which still exists, and which plays so important a part in the religious history of Germany. The authorities of the city of Erfurt, having witnessed the devotedness and unexpected success of Mr. Reinthaler, whose exertions had already rescued a multitude of children from the deepest moral and spiritual degradation, offered him generously for his institution a wing of that ancient edifice, where Martin Luther, after having seen his friend Alexius struck by lightning, decided to enter as a monk, the 17th of July 1505, and where the great work of the Reformation was prepared. On the anniversary of the baptism of Luther the 11th November 1821, Mr. Reinthaler entered his new abode, with his adopted family. Moved by the remembrances of the day, and by the goodness of God toward his poor children, he gave to his establishment the name of Martin's Institute, (*Martinistift*). And, by a remarkable disposition of divine providence, this institution, thus located in the ancient dwelling of Luther, has become for the descendants of the great reformer an asylum and a home.

Joseph Karl Luther, born at Erfurt the 11 November 1792, a descendant in a direct line and of the eighth generation, from John, eldest son of the Reformer, had quitted his country and settled in Bohemia. Very different in every respect from the great man whose name he bore, Karl Luther, oppressed by poverty, which was believed to be the fruit of his misconduct, and unfortunate in his family and in the country where he had settled, joined the Roman Catholic Church. The son of Luther a Roman Catholic! If Rome had known it, she would have sent a Te Deum for her triumph, and have repeated, for the thousandth time, the funeral oration of the Reformation.

In 1825, Martin's Institute received as a present a genealogical tree of the family of Luther, continued without interruption to the end of the 18th century. Mr. Reinthaler made immediately the most minute researches, to discover the remnants of the family of him, to whom Germany is indebted under God, for her greatest temporal and spiritual blessings. After long and useless efforts, he ascertained that the last scion of the house of Luther was languishing in Bohemia, in the deepest misery, and hastening with his family to inevitable ruin.

Moved by the thought, that perhaps in the very place where Luther lived three hundred years since, a descendant of his might yet flourish; that within those very walls where the young monk sought and found the peace of the gospel, one of his posterity might experience the same grace, whose source is not dried up by length of years; he hastened to write to Karl Luther, to communicate his intentions, and to remind him of his country and his ancestors. Happy to see that he was not totally forgotten in his

natal city, he consented joyfully to send his eldest son Antony to the Institution at Erfurt. The 16th May 1830, three hundred and twenty five years from the time when Martin Luther entered the cloister of the Augustines, this poor child was received within its walls to share the secrets of Christian charity. Four years after, on the 20th of October 1834, his father died suddenly in Bohemia, and left a widow and four young children in the deepest distress. The desolate widow and mother turned away her looks to Karl Reinthaler, and his labor of love. She begged "in the name of God, that he would receive these four orphans also, as he had received Antony, on whom such paternal cares had been lavished, both for his instruction and maintenance." Mr. Reinthaler, full of a living faith in him, who has declared himself the father of the fatherless, did not hesitate to open the arms of his Christian charity to these four descendants of Luther. The date of their entrance into the Institute was suited to awaken striking associations. It was on the 17th July 1835, the very day when, three hundred and thirty years before, Luther, against the will of his father, had thrown himself into this convent in search of peace.

Subscriptions have been opened by several religious journals in Germany, for the support of these children. It is needless to mention the eagerness with which this national debt has been acquired.

LIBRARIES.

It has been a matter of small regret that a deeper interest has not been felt in this country in the accumulation of valuable libraries. With some honorable, though rare exceptions, enterprise and wealth have taken another direction. The spirit of munificence toward such objects has been comparatively a feeble and sickly affair. Instead of meeting with gushing fountains of kindness toward such objects, the friends of our literary institutions have been forced to gather only reluctant drops.

Bibliomania does not abound in the land, though we do not want for other manias, both confined and free. Especially is there a very great scarcity of that class who gather from the four winds the writings of the mighty, both dead and living, and gather them for the purpose of promoting human improvement. We think it would not be a very specially undignified business for State legislatures, and the National Legislature, to become deeply interested in this matter; though, and we say sorrowfully, some of those who "sit in the king's gate," are not overborne by special attachment to books. Pagan rulers have outdone our own here. There was the Alexandrian Library, of 700,000 vols. And both the Cæsars, Julius and Augustus, founded extensive ones at Rome. The Moors even, in the 12th century while possessors of Spain, had 70 public libraries, one of which had 250,000 volumes. And the lovers of royalty in Europe have done nobly. There is the royal library in Paris, 626,000 vols; imperial at St. Petersburg, 432,000; imperial at Vienna, 284,000; Berlin, royal, 280,000; London, British Museum, 220,000, &c. Those and an hundred other magnificent collections of books in various cities on the continent, reflect high honor on those who have so generously contributed to the cause of learning. There are indeed some noble institutions of a similar kind in our own country, as the library at Cambridge of 40,000 vols. The Boston Athenæum, 26,000; the Philadelphia of 42,000; the New York Athenæum of 25,000 and the library of Congress, of 20,000 vols. Besides these there are valuable libraries in most of our cities, and our colleges have collections of books tolerably well adapted to the wants of students. Still it is true that libraries, which shall fully meet the wants of those who are carrying their researches very extensively into various departments of science and literature, are a desideratum in our country. It has been said, and truly, beyond question, that Gibbon could not have written his "Decline and fall of the Roman Empire" in America. He could not have found here the necessary historical records.

It may indeed be true that private munificence could not be expected to supply so much capital as would be necessary to accomplish the end proposed. But the national purse strings could not be relaxed in a worrier enterprise. In regard to our own national history, Congress has already taken some important steps. The purchase of Washington's papers and more recently of Madison's, are movements in the right direction. We hope they will plunge their fingers still deeper into the national pocket, for the purpose of enriching the library at the Capitol. In the spirit that sends the exploring squadron into the South Seas, let them gather from every quarter the most valuable works in every department of human learning. Let their foreign ambassadors, consuls, &c. be authorized to procure in different countries such works as are not already possessed, and thus lay the ends of the earth under contribution to furnish facilities for advancing American scholarship, and elevating our intellectual character. We cannot see that we should be any the less a magnanimous nation if we should perpetrate such deeds as these.

THE AMERICAN PRESS.

We find in the July No. of the North American Review, a quarterly list of new publications from the American press, one hundred and nine in number. Of these, six are in the department of biography and memoirs, eight in that of education, six in that of law, and thirty-four in theology and relating to religious subjects. Besides which there is a squadron of miscellaneous, belonging, with some honorable exceptions, to what might be termed the small-fry results of the art of printing. It appears therefore that the hard times have not relaxed the enterprise of authors, and printers and booksellers. Nor has the demand for the labors of the press been diminished, since the two last classes of persons have too much shrewdness to provide that for the public, which the public will not take. We are not sorry that they find it so much for their interest to publish so large a proportion of works of a religious character.

Tracts in France.—Infidelity first invented them there, and set them in motion to chase away Christianity. But the presser is now the pursued. The polluted stream, on which floated the poisonous doctrines of Voltaire and his associates is beginning to be superceded by rills of living water, to rise yet, we trust, into deep and broad streams with currents full and strong. About five hundred thousand tracts have been circulated in France the past year. Very encouraging facts are continually brought to light respecting their usefulness. The *Almanac of good deeds* has been circulated to the amount of 61,000 copies during the year. It is worthy of notice that his holiness—the Pope of Rome, is furthering the matter most manfully; "howbeit, he meaneth not so, neither does his heart think so; but it is in his heart to destroy and cut off." The order has been given by him to the bishops of France to fomentate against the tracts. And accordingly there is great fulmination against them. But the more they are thus meddled with, the more they will not be quiet. The Pope's effort to shut them up in darkness only drags them the more effectually into light. "That which is crushed

breaketh out into a viper." The Committee at Paris are about to return the Pope's kindness by publishing tracts in the Italian language, so that he is likely to have for some of his thunder on his own side of the Alps.

MISCELLANEOUS ITEMS.

Two volumes of the correspondence of Henry Martyn, not before published, are in the press in England. We have seen and specimens of judgment in the business of fishing up the correspondence of distinguished men and throwing it before the public. It has been done without discrimination. We hope it will be otherwise in this case.

A prospectus has been issued by the Royal Society of Antiquaries in Copenhagen, proposing to publish a collection of the accounts extant in ancient Icelandic manuscripts, relative to the voyages of discovery made to North America by the Scandinavians in the tenth and eleventh centuries. It is affirmed that this continent was actually discovered toward the close of the tenth century, and frequently visited by them down to the fourteenth century. Some of these manuscripts have recently been discovered in the public libraries of Copenhagen. Among other allegations is the one that Columbus visited Iceland in the year 1477, and gained such information as to prompt his own voyage of discovery. The forthcoming work cannot fail of being anticipated with much interest.

Several valuable works in relation to American History have been published during the present year in Paris by a French Antiquarian, Henri Ternaux. One of those works is a catalogue of books relating to American History, which have appeared from the time of its discovery down to the year 1750. The North American Review speaks of it as "most comprehensive and valuable catalogue that has yet been made." Mr. Ternaux is engaged in translating various scarce and rare works on American History, in which department he has been engaged in most extensive and laborious research. Three volumes of narratives of travels, &c. have been already published, and others are in a course of preparation.

Mexican Antiquities are beginning to excite deep interest among the learned and curious in such matters, as we learn from a foreign review. A Mr. Waldeck, who resided fifteen years in that country, is about to publish an extensive work on the subject. He has copied all the curious manuscripts as well as the best specimens of sculpture in stone, paper and terra cotta to be found in the Museum at Mexico. Some of the ancient monuments rival those of ancient Egypt, to which they bear a very striking resemblance. They resembled a chance for "a tilt and tournament" learned the origin of this ancient nation. They are at it heartily; if being affirmed and denied that it is Egyptian, Chaldean, Grecian and Jewish origin. II.

LITERARY AND THEOLOGICAL REVIEW.

We have already intimated that this popular publication has admitted to its pages, such articles as could not have been anticipated by many of its earliest patrons. We are fully aware of the early and repeated disclaimer of responsibility for the character of the several articles, by the Editor; and of that disclaimer, let him have the whole benefit. But if he perseveres in giving circulation to labored attacks on the Great Cause of Benevolence, and the means of its support, if he suffers his pages to be polluted either by original extracts caricatures of eminently good and useful men; and if he allow some of the best and most sagacious writers in the cause of truth to be cut and hashed in the spirit of the cannibal New Zealand, let him beware of consequences. The Christian public will not bear it; they ought not to bear it; nor have they ever borne it long, from any editor.

We have no quarrel with the general principles of the work. It has afforded us much instruction and gratification. And the Editor has our most hearty thanks for those articles that in a manly and candid style defined and illustrate the great points of Evangelical faith. His labors are honorable to himself, and to the cause of God. But—these negroes—this yielding of his pages occasionally to the spirit of vituperation, against objects and persons that are dear to the hearts of most of his readers, are faults that cannot be tolerated.

The Reviewer of Dr. Woodbridge, "on Partial Religion," has done up his work in a "cut and slash" style, which doubtless would delight the intellectual gourmands of Edinburgh or London, but will be far from satisfying the spiritual appetite of the descendants of the Puritans. A man trifled with word and dipped in gall is a miserable instrument, whether of conviction or conversion. The writer does not know how to write; he creates sympathy for those he vilifies. He endorses the "imaginary character" of "Jesuitism" even, and pronounces it "a very happy execution;" though no person of candor can read it without perceiving from the very texture of the style, that the author had some living and pungent individual in his eye, on whom he wished to pour out all his venom. We will not say what. A work on "practical religion," recommended to the favorable regards of the public, by a quotation from its pages of a spurious diffusion over which the author himself, if he have any particle of grace in his heart, will "weep bitterly" ere he dies! He is somewhat curious to know whether this be indeed a fair sample of the book; but sure we are, we shall not expose ourselves to the charge in this case of spending our money for that which is not bread, nor of eating any more of those "grapes of Sodom and clusters of Gomorrah." The "extract" alone gives us quite enough of that sort of food; and if by a perusal of forty days, we can read ourselves of the effects of the single morsel taken avowedly, we shall most cheerfully submit to it. S.

NEW PUBLICATIONS.

Comprehensive Commentary, Vol. 4.—Pulse 64 to Malachi.—Edited by Rev. Dr. Jenks, assisted by Rev. Mr. Hoadley and Mr. J. W. Jenks. The character of this work is well known and highly appreciated by the Biblical student—and a single glance at the pages will convince any one that knowledge has been bestowed to collect and condense the vast amount of information which is there brought into a small compass, and which must render the work truly valuable to all who love to "Search the Scriptures."

Peter Parley's Book of the United States, Geographical, Political and Historical, with comparative views of other countries. Illustrated by Maps and Engravings. Boston, Charles J. Hendee. The work is equal if not superior to any of Peter's popular works for youth—contains much information—has many fine engravings and wood cuts, and is very neatly "done up."

ALMANAC for 1838.—We have received two, the Temperance Almanac, and the Anti-Slavery Almanac; both good in their way. The former is, perhaps, without exception. The latter has much that is good, and some things of questionable tendency—at least President Van Buren may think so.

when he sees the posture picture on the title page, did not foresee all the sorrow, and are yet to flow. He is made to have for his of slavery, while Mr. Garrison's spectacles, is lacking on either side.—*Chr. Mirror.*

AMERICAN QUARTERLY.

The first number of the important and interesting work of Edwards and W. Cogswell, is as follows. Memoirs of Samuel C. May, D.D., of Worcester County, Dean of the University of New York, Notices of new works, Receipts of benevolence, Quarterly list of donations of Ministers. Joe Jackson Society, embracing

SABBATH PREPARATION.

—We design to speak of the thorough study of the Bible, the purpose of ascertaining the truth, great deficiency, School teachers. Unless the understanding of the subject is such that they expect to instruct, they must be their own private researches. If they are upon the information of a meeting, the ideas will be second hand thoughts are given. Pastoral lectures

POETRY.

From the Christian Intelligencer.

LOVE NOT THE WORLD.

What is the world?
Is it the flatter of the giddy throng
Who dance life a idle maze of joy
With hearts bright from the sun's rays?
Is it the world? Oh, then I love it not.
Is it the splendor of the haughty few?
The rich one's smile—the great one's courtesy?
Go, glittering world, take back thy baubles all,
I love thee not.

It is applause, the golden bait of souls;
The flatterer's plaudits, and the crowd's embrace;
Who feeds on a taste-trick—like a fruit.
Fair to the eye, concealing treacherous poisons,
White blood and anguish follow every taste.
Go, empty fame, take back the critic's sneer,
I love thee not.

I love the world hold out no tempting joy,
No golden treasure to ensnare the soul;
Are there no objects dearer than life itself,
To which the fond heart clings, framing a bliss
Forbidden on earth, belonging but to Heaven?
Yes, in the social intellectual joy.
Where thought meets thought, and springs to kindred
The heart creates a paradise on earth,
Forgets its nobler joy, its higher love,
Content with perishable happiness,
Resigns the love of God, the bliss of heaven.
Love not the world.

E. R. D.

Miscellany.

From the New York Observer.

DR. HUMPHREY'S TREATISE.

Temperance Reform.—It is a relief from the dark and sickening picture which we have just been contemplating, to those gleams of hope and sunshine, which, though as yet they have done little more than make the darkness visible, nevertheless give promise of a shining more and more certain. The temperance reform in Great Britain, let us glance for a moment at some of the most formidable obstacles which it has had to encounter, and by which it is still impeded. "The fashion of drinking," says Mr. Livesey, "in the case of our very popular class of last year, 'hegins with us at our birth, and follows us till we are laid in our graves.' So soon as a child is born into the world, the event must be celebrated by the use of some kind of intoxicating drink. Every visitor who enters the room is treated; and all drink the health of the new-born babe. The christening is, therefore, a religious ceremony, and Sunday is usually selected for the ceremony, because it affords a greater opportunity for drinking. The parties meet, each taking his portion before going to church, and after professing to dedicate the child to Almighty God in baptism, they return and commence drinking till midnight."

Both wedding and funerals are conducted on the same principles; and on the latter occasion, we find, where friends are assembled to pay their respects to the departed, that the tables are covered with hot and cold ale, pipes and tobacco; nay, as soon as you touch the latch of the door, you are treated with a glass of beer, and even with a smoking hot tankard of poison and water. So," he adds, "it is at Christmas, Shrove-tide, Easter, Whitsuntide—every memorable day in the history of our religion—every national holiday. Races, fairs and especially elections, are all seasons for destroying reason, impairing health and demoralizing character, by the use of strong drink."

About four years ago, John Dunlop, Esq., of Greenock, published a tract, entitled *Drinking usages of the North British*, which was widely circulated, and which exceedingly startled the friends of temperance, and throughout Scotland. Every one saw from the array of facts there presented, that the incentives to temperance were so incorporated with all the occupations and business of active life; with all the customs and courtesies of social intercourse; with all public gatherings, amusements and holidays, that even with the most cheerful rites of religion, that any attempt to discontinue drinking, would be like taking down the very frame work of the social system itself. I can barely touch upon a few points; but I very much doubt whether the great murderer of the souls and bodies of men ever spread his net more subtly over the Christian population of any country under heaven. It requires strong faith and high moral courage to attempt anything; and in the good beginning which has been made, we recognize the special blessing of God. What He has begun, he can finish. He, and he alone, can drive the "foul and dumb and deaf spirit" out of the land; but see how naturally he is entrenched and fortified. The system of rule and regulation, as to times and occasions of drinking, Mr. Dunlop tells us, pervades every thing—meals, markets, fairs, sacraments, baptisms and funerals; and almost every trade and profession has its own code of laws, strict and well observed. The apprentice must pay what they call a *garraun*, before he leaves. When he begins to drink, he is first wages go for strong drink, for the benefit of the shop. At the iron foundries, this accursed entry is 3s.—in ship yards it is 2s.—in sail-yards it is a bottle of whiskey—among lawyers it is 6s. When a calico printer changes his color, that is, leaves one department for another, he pays a fine of 10s. for the privilege of being excused from drinking. In the printing fields, the enormous sum of £7 sterling, which being put into a fund, when it amounted to about £50, was spent in a debauch, and a whole district, including men, women and children, was, for a fortnight, overspread with drunkenness, sickness, and crime.

Besides the profuse drinking, that occurs on the immediate occasion of a birth, or a funeral, the general practice throughout the country, is to give a glass to every one that comes into the house after a birth, till the baptism. When a death happens, every one gets a glass who comes within the door, until the funeral, and for six weeks after it. And this is still the shocking, "in some presbyteries, the presbyterial dinner is furnished with liquor, by fines imposed on various occasions. For example, when a clergyman gets a new manse, (or parsonage,) he is fined a bottle of wine; when he is married, he incurs the same penalty. The birth of a child incurs one, and the celebration of a sermon another. These are all important places, and becoming more so every year. Not unlike important, nor alike easy of access, but it is believed there are no difficulties in the way at any point which may not be overcome. From some of these places we have received the following calls to come and help them. The British Friends of the Seamen's Cause at London, addressed the Executive Committee of the American Seamen's Friend Society last autumn in behalf of Bordeaux, stating that they had been solicited to aid the Seamen's cause at that place, which they had done by sending a flag, and a Bethel Flag, and urged us to send them a Chaplain.

At Cadiz, a Wesleyan brother from England has hoisted the Bethel Flag, not only without hindrance, but under the protection of the English Consul, and a way into this Catholic country is thus preparing. The engagement of the present incumbent is but for a few months, when he must leave; and we have been addressed by Rev. Mr. Rule, of Gibraltar, and urged either to provide a man for Cadiz, or aid in the support of one to be provided by our English brethren.

The American Missionaries at Constantinople have written to our Board urging that port upon our notice, and giving their joint opinion respecting the importance of that station for a Seamen's Chaplain, and the prospect of great usefulness to the cause.

Florian, the chief port in the Galapagos Islands, has also been placed before us, by Joseph Vilamit, Esq., the Spanish Governor of the Colony, who though himself a Catholic, will give protection and aid to a Seamen's Chaplain, sent there by the American Seamen's Friend Society, having the establishment of a Chaplain at Payta ultimately in view.

And very recently a letter has reached us from the Secretaries of a Bethel Society at Sydney, in New South Wales, urging us to send them a Chaplain, to preach the gospel to the sailors. Such is the spirit of the call, not only reaching us from abroad almost every month, saying, in the language of the man of Macedonia, "Come over and help us." What answer shall we return? Please ponder the question, and in my next I will state the present circumstances of the Society.

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A WEEKLY PAPER FOR YOUTH.

THE YOUTH'S COMPANION is a small juvenile paper, published every week, by N. W. DILLON, whose office is at the Boston Recorder, No. 11 Cornhill. Price, One Dollar a year, in advance.

This paper commenced in June, 1857, and has had a steady increase of subscribers ever since. It is intended to be a religious and moral instruction in a manner the most interesting and impressive to Children and Youth, and is generally classed under the following heads:—*Allegory, History, Biography, Fables, The New York, The Sabbath School, Miscellaneous, Editorial, Poetry.* Many of these are illustrated by Pictures. An Index closes each volume.

The Youth's Companion has been often used in Sabbath Schools. The Teachers find in almost every number something suitable to be read to their scholars, which furnishes them with the groundwork for remarks. It is also a paper to be read by the scholars during the week, and circulated among them, like books from the Library.

The Publisher of the Christian Watchman, a Baptist paper, published in Boston, has been a long time a subscriber to the Youth's Companion, and is a devoted reader of it. He has recommended it to his scholars, and is a devoted reader of it. He has recommended it to his scholars, and is a devoted reader of it.

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NEW TEMPERANCE TALE.

WHIPPLE & DANIELL, No. 9 Cornhill, have in press, and will publish in a few days, No. 15 of the series of Temperance Tales, entitled *Too Fast and Too Far*, or the *Conquer and the Conquered*. It will contain 32 pages, and will be sold at 25 cents per copy.

THEOLOGICAL WORKS.
STUART'S Commentary on the Epistle to the Hebrews. Commentary on the Epistle to the Romans. Commentary on the Epistle to the Galatians. Commentary on the Epistle to the Ephesians. Commentary on the Epistle to the Colossians. Commentary on the Epistle to the Thimothee. Commentary on the Epistle to the Titus. Commentary on the Epistle to the Philemon. Commentary on the Epistle to the Hebrews. Commentary on the Epistle to the Romans. Commentary on the Epistle to the Galatians. Commentary on the Epistle to the Ephesians. Commentary on the Epistle to the Colossians. Commentary on the Epistle to the Thimothee. Commentary on the Epistle to the Titus. Commentary on the Epistle to the Philemon. Commentary on the Epistle to the Hebrews. Commentary on the Epistle to the Romans. Commentary on the Epistle to the Galatians. Commentary on the Epistle to the Ephesians. Commentary on the Epistle to the Colossians. Commentary on the Epistle to the Thimothee. Commentary on the Epistle to the Titus. 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